



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous.

AMERICAN EDUCATION SOCIETY.

One reason why our benevolent institutions languish, or are not carried forward with greater rapidity, is that the religious community are not suitably informed in relation to them and to their objects. Information precedes feeling, and feeling precedes action. Statements and facts are calculated to do great good, as they inform, impress and excite to efforts. This is peculiarly true in regard to the education of young men for the ministry. The object of this communication is to lay before the public some statements and facts on this important subject.

DESTITUTION OF MINISTERS.

Extract from a Report of the Rev. Mr. Lancaster, Secretary of the Stratford County Education Soc., N. H.

The population of the United States is 13,000,000. To supply this population, there are only about 9,000 ministers of all denominations. Admitting that each of these officiate to a congregation of 800 souls, then only about 7,000,000, a little more than half the population of the United States, are supplied with the labors and services of the gospel ministry of every denomination. In our own state there are about fifty churches of our denomination unoccupied. One church which 50 years ago contained 62 members, is reduced to two females. In this county, a church of 40 members has become extinct, and the town has been destitute of a minister of our denomination 45 years. In another town the church of 86 members has become extinct, and the record lost. These facts show how urgent is the call for ministers.

Extract from a Report of the Rev. Mr. Clark Secretary of the Western Reserve Branch.

When I visit the most desolate portions of the field assigned me, and hear the affecting questions put with manifest feeling, "Don't you know of a minister, whom we can obtain—we want a minister—do send us a minister?"—I feel anew the importance of pushing on our cause with all possible speed. These churches must have pastors; the 7,000 destitute churches in our land must have the preached gospel. The millions of perishing heathen must be taught the story of the cross, and made acquainted with the terms of salvation. It is beginning to be acknowledged on all hands that at present, "almost every important Christian enterprise is suffering for the want of men." Therefore shall not we—shall not ministers—shall not the churches feel most deeply the importance of the education cause, and put forth greater efforts for its advancement?

Extract from a letter of a Clergyman in the State of Indiana to the Secretary of the Parent Society.

I am the only Presbyterian minister in nine counties adjoining each other, except that a Brother spends one fourth of his time in one of them. In P. (one of

these counties) of more than 11,000 inhabitants, in which too, the New Harmony influence is exerted, there is not a single professor of our denomination. My nearest brother in the ministry is 55 miles distant, and the next nearest 60. I ought to say, a brother minister has lived in P. during the summer past, though he is there now only one fourth of his time."

In the states of Virginia, and North Carolina, there are 117 counties. In 114 of these, there is not a single Congregational or Presbyterian Minister of the gospel established. Such are some of the appalling facts in reference to the destitution of ministers in this country.

In view of the immense want of ministers, the American Education Society has given a pledge that it will afford assistance to all those young men, in their preparation for the ministry, who desire it and possess the requisite qualifications. These are the following, and are here inserted for the information of those, who may apply for assistance. They are contained in two of the Rules of the Society.

1. Every applicant must have reached the age of fourteen years, and have been a professor of religion at least six months, and have studied the languages the same length of time.

2. Let him then apply to his minister, or the principal officer of the church for a letter of recommendation.

This letter should mention his piety, and describe his moral and religious character, his church membership, his native place, the place of his present residence, his age, his indigence, and in what employment he has been engaged. This letter should be signed by the minister, and by one or more other persons, either a deacon of the church, or some respectable individual who knows him. (If there be no minister in the parish, some principal man in the church, may be applied to.) Then let him ask his instructor, or the gentleman with whom he has studied the languages, for a letter of recommendation, stating what his talents, and prospects for acquiring knowledge are. The more full these papers are, the better. The points which are indispensable are, piety, talents and indigence. The recommendation papers should in all cases be sealed, so that the entire character of the applicant may be given.

In affording assistance to young men, the Directors must adhere strictly to their Rules, as they ever have done. Integrity and faithfulness demand this at their hands. An extract from an address delivered by the Rev. Henry Wood of New Hampshire follows:

The Spirit of God has brought more or less of our young men into every church; and it is not more the duty than it is the happiness, the privilege, the high interest of every church, in our connexion, to provide directly that one or more of her sons is put at her own expense upon a course of education for the ministry. There is not a church whose resources forbid it; there is not a church without some young man worthy of this holy designation. Let it be done; and forthwith, useful, except in the deepened consciousness of joy it gives, more than one hundred ministers are sent forth from

our state to unburden us of the debt we have owed for generations to other churches for an able and successful ministry."

Is not the above remark true as it respects the raising up of ministers in a great portion of the Congregational and Presbyterian Churches in the land.

AMERICAN EDUCATION SOCIETY.

QUARTERLY MEETING OF THE DIRECTORS.

Appropriations were made this quarter by the American and Presbyterian Education Societies to five hundred and fifty-three beneficiaries, in ninety different institutions of learning. Grants were made to seventy-two new applicants. The amount of appropriations was greater this quarter than ever before by some hundreds of dollars. This large draft upon its funds the Society has been enabled to meet, through the goodness of God, and the liberality of the churches, without increasing its debt. This great cause is taking a deeper and deeper hold upon the feelings of the community. The example recently set by Christians in Boston we ardently hope will be followed by the pious and good throughout the land. The prospect now is, that a much larger sum of money will be needed for the next quarterly appropriation. Shall the society be enabled to meet its wants at that time? or shall it become more and more involved? We speak not in a tone of despondency. We have reason rather to thank God and take courage. The Society never enjoyed a higher degree of prosperity than at the present time. Christians, under God, our cause rests with you. Will you not remember the Education Society between this and next April? We trust that you will.

At the meeting of the Board of Directors the following votes were passed.

Voted, That the pledge given by beneficiaries, in their academic, and collegiate course of education, be as follows:—I hereby declare it to be my serious purpose to devote my life to the Christian ministry, and with that view, to obtain a liberal collegiate education and to pursue a regular three years course of theological study.

Voted, That young men soliciting the aid of the American Education Society, must have been professors of religion, at least six months, and have studied the languages the same length of time, before they can become beneficiaries of the Society, or receive assistance from it.

It is very desirable that those young men who think of applying to the Society for aid should become acquainted with the above rules.

MRS. MALCOM.

We copy from the Christian Watchman the following brief memoir of Mrs. Malcom, wife of the Rev. Mr. Malcom, a Baptist minister in Boston.

On the afternoon of the last Lord's day, the Rev. Dr. Sharp delivered a funeral discourse in the Federal Street Baptist Meeting House in consequence of the decease of this lady, wife of the pastor of the Federal Street Church. His text was 1 Cor. i. 6—"And whether we be afflicted, it is for your consolation and salvation." The subject was,—The benefits which may be derived to a church and people from the afflictions of their Pastor, in their tendency to render him sympathetic, and extensively useful. After presenting this proposition in its relations, the Doctor gave the following particulars respecting this lady:—

Mrs. Malcom was born in Philadelphia, July, 1797. She was brought to a knowledge of the truth in the year 1816, through the instrumentality of him who afterwards became her husband, and was thus the first pledge of his future usefulness in bringing souls to Christ. Her conversion was so gradual, as that she never could assign any period in which she passed from death unto life. At this time she had scarcely a religious acquaintance, was moving in the gayest society, extravagantly indulged as an only daughter, surrounded with temptations, and at an age when, as she said a few days before her death, the world was radiant before her, without a cloud upon her brilliant prospects. She was baptized by Dr. Stoughton, July, 1818, and added to the Sansom Street Church in Philadelphia. From that time she took a very active part in several societies in that city, but always felt deepest interest in what concerned the young. She was especially interested for colored persons, and soon took charge of a few colored girls in the Sansom Street Sunday School.—Exploring the neighborhood, she gathered gradually a larger number than could be accommodated with the general school; when she took them into the gallery of the church, divided her class, and procured teachers, and became superintendent of what now became the female colored department. Its number averaged about 100. Here she continued until her marriage and removal to Hudson, N. Y., May, 1820.

When her husband had formed a Sunday school at Hudson, she took charge of the female department, and superintended it during the whole time of his pastorate in that city. During his general agency for the Sunday School Union, she again resided in Philadelphia, and was scarcely settled before she procured the use of Mr. Rand's elegant writing Academy, and commenced a Sunday school, which soon drew together a large number of young ladies, who before could not be induced to attend a Sunday school, or had discontinued from deeming themselves too old. Here she continued until her removal to Boston.—Her assiduity in a similar situation in this city until a short period of her death, is well remembered.

The same characteristic interest for the young induced her to take so prominent a part in founding the Infant School Society of Boston, of which she afterwards became President, and in the formation of numerous maternal societies in this country, and several during her visit to Europe. Her chief reading of late years was to study education as a science, especially the education of very young children; and as her family increased, she gradually withdrew from engagements of a public nature, though still cherishing all her interest, and continuing by her counsel and influence to render them important aid.

Mrs. M. had for the last two years frequently expressed a very strong desire to die, as the only hope she could cherish of complete deliverance from sin. She seemed, however, to have no presentiment that her end was actually approaching.

During her illness, she seldom spoke of the state of her mind. But when she did, it was always in terms which indicated the fullest assurance of hope. Every earthly attachment seemed to dwindle into insignificance in comparison with release from sin, and a more perfect opportunity to serve God. When her illness at last assumed a fatal character, she more than once said, "I have no tie." She appeared throughout her illness, anxious to preserve a devotional frame, and constantly chose to have family worship performed in her chamber. The persons who watched with her were always requested to pray. When one of them asked her for what she should pray, she replied, "That the love of God may so fill my soul as to crowd out every worldly care." Being tenderly informed after the first consultation of physicians, that they cherished no hope of her recovery, she received the intelligence with the most perfect composure, ordered several presents to be

made, and sent a solemn message to her father, repeating in full various passages of Scripture relating to the character and mission of Christ, and expressing her unwavering confidence of salvation through him.

She once said; "This is not the way I expected to die; but," said she, "I am content. May the Lord lay his hand gently upon me. I am not afraid of death, but I greatly dread suffering." In this respect, her desires were answered, as her sufferings consisted almost exclusively of debility. When repeatedly asked afterward, how she felt in the still nearer approach of death, she always said, "I have not a doubt nor a fear;" and once added, "O why do we not more perfectly trust in God? Soon we shall meet to part no more; then bliss will be eternal." When asked, after her speech became impossible, if death still seemed sweet and desirable, she nodded an instant assent. Her last expressions were those of tender affection to the companion she was about to leave.

Though in possession of her mental faculties to the last, and perfectly free from any delirious wanderings, yet it was obvious even to herself that her mind was greatly enfeebled, and she assured an attendant who made no profession of religion, that a sick bed was no time to prepare for eternity. She spoke of it as an inexpressible comfort in view of the brevity of her life, that it had been devoted from early youth to the service of God, and especially, that she had yielded up the world before she had lost a relish for its charms. The disease of which Mrs. M. died was dropsy in the chest.

UNIVERSALISM.

The ninth number in the series of Revival Tracts, called the **TRUE WITNESS**, or, The Testimony of Jesus Christ that Punishment is everlasting; adopts the following ingenious method of trying this important question in the Court of Conscience.

These shall go away into everlasting punishment; but the righteous into life eternal.—MATTHEW xxv. 46.

The question whether those who do not repent of their sins in this life will suffer everlasting punishment, is a question of fact alone. And as the facts in the case cannot be known to us by our own observation, we must rely solely on testimony for any well grounded judgment we may pass in the case. In the verse before us, we have the testimony of Jesus Christ, that he, in his capacity of Judge, will sentence a part of mankind to everlasting fire, and that they will go away from the judgment into everlasting punishment. This is the testimony. Let us first examine into the competency and credibility of the witness.

1. As to his Competency. A witness is competent, who *knows* the facts, and is *able to state* what he knows. Does this witness know the facts concerning which he testifies? And is he capable of stating what he knows?

He knows enough of God to know whether it is his mind that the wicked should go away into everlasting punishment. Christ says of God, "I know him, for I came from him, and he hath sent me." John vii. 29.—"Ye have not known him, but I know him, and if I should say I know him not, I should be a liar like unto you; but I know him and keep his sayings." c. viii. 55. "I speak that which I have seen with my Father." c. viii. 38. John Baptist confirms his perfect knowledge of God, and tells us how he came by it, and compares it with the ignorance of men. "No man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, he hath declared him." c. i. 18. "What he hath seen and heard, that he testifieth." c. iii. 32. And lest any one should pretend to know the character and views of God better than he, Christ declares, "All things are delivered unto me of my Father, and no man knoweth the Son but the Father, neither knoweth any man the Father but the Son, and he to whomsoever the Son will reveal him." Matt. xi. 27. So that in fact, all we know about God is from the

testimony of the same witness, who declares that a part of mankind will suffer everlasting punishment.

2. He knows enough of mankind, to know whether any of them *will deserve* everlasting punishment. "He needed not that any should tell him of man; for he knew what was in man." John ii. 25. "I know you," said he to a congregation of unbelievers, "that ye have not the love of God in you." John v. 42. He knows, therefore, exactly how wicked that part of mankind are, who will go away into punishment, and can tell how much punishment they deserve, and whether "all the sins committed in this life's brief interval deserve" a punishment that is everlasting, or not.

3. He knows enough of himself to judge as to his own *firmness* of purpose to do what he declares he will do, and whether it is consistent with the love which brought him into the world, to inflict such a sentence. The apostle says, "He is the same yesterday, to-day, and forever." Heb. xiii. 8. If at the time when he held this conversation with his disciples, it was his expectation or intention to send the wicked into everlasting punishment, it will always be so. He can get no new knowledge, and will not form any new purposes.

4. He knows enough about the difficulties in the way of executing this declaration, to tell whether it is practicable or not to make human beings suffer everlasting punishment. He created the universe, and superintends and gives laws to both the natural and moral world; and he has directed the whole machinery of providence for some thousands of years. He destroyed the old world by a deluge, and the cities of the plain by fire from heaven, and raised the dead to life. He had then carried on the conflict with the powers of darkness long enough to know his own ability, and his own works. If there was any place already "prepared for the devil and his angels," he must have known it, and must have known whether it was a suitable place to punish wicked men. And if there was no such suitable place already in existence, he could tell whether it was practicable to make such a place, and whether he who made both soul and body "can destroy both soul and body in hell;" and yet cause both to endure everlasting punishment.

5. He knows enough of futurity, to be certain in regard to the changes which might be supposed to intervene, to prevent the full accomplishment of the declaration. He knows all the events that will ever take place. It is the oath of Jehovah, that if a wicked man will turn from his wickedness he shall live. But Jesus Christ says, all that are on the left hand "shall go away into everlasting punishment." And he knows certainly, whether that class who are sent away, will ever repent and be converted, that their sins may be blotted out, so as to prevent their punishment from being everlasting.

6. In his *powers of expression* he was also a competent witness. He knew how to express himself. "Never man spake like this man." Never was human language used more clearly or expressively than by Jesus Christ. He had the faculty, in a pre-eminent degree, of saying exactly what he meant to say. He formed the mind of man, and created the organs of speech. His inspiration gave man understanding. And "he that teacheth men knowledge, shall not he know?" If he wished to say, that those of mankind who are not so good as they ought to be, would receive all their punishment as they pass along, he could say it. Or if he wished to say, that those on the left hand, who were too obstinate to be converted by the means used in this life, should then be put into the place of torment for a longer or shorter time, and by that means be brought to repentence, and all saved, he could say just the thing he meant, and say it too; as plainly as any body has ever said it. And if he wished to say that they should "go away into everlasting punishment," he knew how to say it. This is an idea which the human mind can form, and which human language can express. Every

human being, who has the power of thinking at all, has the power of thinking about duration that is everlasting, or that lasts forever. People have always talked about eternity, and have always meant a duration which they can conceive nothing beyond. Many have believed that the wicked would go away into everlasting punishment, just as Christ says they will, and have expressed their belief in plain language.—Many have argued against it, have been able to express it. They could always tell what they were trying to disprove. Every scholar who understands Greek, knows very well that the Greek philosophers, and poets, and other writers, treated upon everlasting duration. And they had words to express their thoughts intelligibly. The Scriptures speak of the eternity of God, and of his everlasting throne, and of the *eternal life*, or everlasting happiness, of those who go to heaven. And they could equally speak of everlasting *shame*, or misery without end. It is plain, therefore, that our witness need not be at a loss for expressions to state the fact of everlasting punishment. I ask what words a plain honest witness would use to express his intention of sentencing a part of mankind to everlasting punishment. Would he not have said, they shall go away into everlasting punishment? Could he have said it more distinctly? If he has not said it, language cannot express it; and those who argue against the doctrine of everlasting punishment, argue against a sentiment which they cannot express, and which they cannot prove that any body holds. Suppose it were against the law to hold the doctrine of everlasting punishment; and suppose a man on trial for holding it, and witnesses should testify that they heard him say "A part of mankind would be sentenced to everlasting fire, and would go away into everlasting punishment?" Would not the jury consider the charge disproved? Jesus Christ has declared this very fact, and in the most plain and simple language possible. Now when a witness has this power of using language in a clear and discriminating manner, we always expect to understand him to mean as he says, as one who knows what he is saying, and speaks just as he means.

II. As to his Credibility. A witness is credible, when being unimpeached as to general reputation, he has no personal interest or strong feeling to bias his testimony. Has this witness any interest or feeling likely to swerve him from the simple truth?

1. He has no *interest* in establishing a doctrine of everlasting punishment, unless it is true. He has always an interest in the truth, let it bear where it may. But I do not know of a single interest of his kingdom, which would be permanently promoted by his preaching this doctrine, unless the doctrine is true. The grand interests which he seeks, are the holiness and happiness of his followers. It cannot be to promote the happiness of mankind, that he attempts to terrify them with the idea of going away into everlasting punishment. Neither is the doctrine favorable to their virtue, unless it is true. It may strengthen the virtuous principles of the good, to think that God is so holy and pure that he cannot bear sin, and that he will punish the ungodly "with everlasting destruction from his presence, and from the glory of his power." And it may operate as a restraint upon the evil passions of the bad, to have it impressed upon their minds, that "the wicked shall be turned into hell, with all the nations that forget God." But if it is not true, it must some time or other be found out, and then the effects will all be the other way. The virtuous will no longer regard God with confidence, as so holy. Neither will the wicked fear his righteous indignation any more. Thus, instead of growing better by the influence of this doctrine, upon the supposition of its falsehood, the reaction would immediately make them worse. Many persons have flattered themselves that they had detected the fallacy of Christ's testimony on this point, and it has always made them worse.

2. As Christ hath no interest, neither has he any *feelings*, which would be gratified by establishing a wrong belief about everlasting punishment. He has no desire to add to the burdens of an oppressed and miserable world. He came into the world to preach deliverance to the captives, and the opening of the prison doors to them that are bound; to heal the wounded spirit; to make the broken heart rejoice.—He proclaims tidings of good will and peace. He offers rest to the weary and heavy laden. He declares himself to be the fountain of living waters, and invites all who thirst to drink of the water of life freely. He soothes the anxious breast when he says, "Let not your heart be troubled; ye believe in God, believe also in me." He comforts the foreboding mind; "I will not leave you comfortless; peace I leave with you, not as the world giveth, give I unto you." Such a being as this, would not afflict people without a cause. He could have none of that idle malice, which takes a pleasure in exciting groundless terrors, and sports with the fears of the ignorant. He would not say that he should send a part of mankind away into everlasting punishment, merely for the satisfaction of witnessing the anxiety which this doctrine often produces. Why should he wish to excite the distressing apprehensions that many persons have had, for fear that they should dwell in everlasting fire prepared for the devil and his angels? Why should he cause that agony, with which husbands anticipate that such *may be* the doom of their beloved companions; and wives of their husbands, and parents of their dear offspring, and children of their parents? Why, if there is no truth nor reason in it?

It cannot be thought that he, even in the remotest sense, *wished* it to be true. People are sometimes liable to the suspicion of testifying that there is no such thing as everlasting punishment because they *wish* it to be true. Some have even said as much. They say it would make them perfectly miserable to believe this declaration of Jesus Christ about everlasting punishment. And from their characters, there can be no doubt that it would. When persons have strong reasons to wish a thing were not so, they are not very credible witnesses. Suppose you were on trial for murder, and one of the witnesses should acknowledge that it would make him perfectly miserable to think the prisoner innocent. Would you think it fair that his testimony should weigh against you? But Jesus Christ has no wishes that would bias his judgment, or give a false coloring to his testimony. His ever memorable declaration when he wept over Jerusalem, is proof on this point. "O Jerusalem, Jerusalem, thou that killst the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her brood under her wings, and ye would not." Matt. xxiii. 37.

[*To be Concluded.*]

THE HISTORY OF ELEVEN DAYS OF A MINISTER'S LIFE AT THE WEST.

A faithful minister of the Gospel is a working man in the true sense of the term—and in the wide field now open to Christian enterprise in the valley of the Mississippi he is truly a *hard working man*. The plain statement of facts presented in the following extracts of a letter from a lady in one of the Western States to a friend in this city, will give the reader a brief view of a minister's history in that region.

* * * "I do feel that if ministers understood the necessities of that country, they would not be seeking places at the East, where they can live more idly and enjoy leisure to consult their own gratification. This last item *leisure*, must here be put out of the question. As a specimen of Mr.——'s labors, I will mention the following.—On Christmas

day was the annual meeting of our Temperance society, when he preached at the church three miles from our residence; (22 were added to our society, making 75 additions within a month) same day attended an inquiry meeting; 30 inquirers present. The next day (Wednesday) he preached at a funeral, and while absent a messenger came for him to visit a family six miles distant, where a child was dying. He went immediately after sermon. On Thursday he preached at the funeral of this child, and reached home late at night. Friday morning at day-break he started on a preaching tour of about 70 or 80 miles, and returned home on Tuesday. Wednesday he visited several families seven miles from home. Thursday he visited seven miles in an opposite direction, and returned Friday. Saturday he preached at our church, and held a meeting of the Session, which examined and admitted to the church ten new members—I write this for your own eye *exclusively*, merely to show the contrast between the life of a faithful minister here, and one settled in one of the villages of N. E."

[The writer will pardon the liberty we have taken with her letter.—The lives of faithful ministers belong to the church—and the record of their labors may provoke the indolent (if there are such) to effort in their Masters' service. Ed.]

BOSTON YOUNG MEN'S SOCIETY.

The object of this Society is praise worthy, and we hope others like it will be formed in this city, and every populous place. We have no doubt that many young men would be saved from going astray and from evil associates.

The annual meeting of the above named institution,—whose objects are 'to promote acquaintance among moral young men of the community, and to extend the hand of kindness and fellowship to young men from the country,'—was held at the Society's Hall, Tremont street, on the evening of the 21st inst. The annual Report of the Board of Managers exhibited in substance the following interesting particulars.

The society has been in existence only five months, and now numbers 280 members, more than two thirds of whom are from abroad. The members are from 106 towns and cities in 7 States. A suite of rooms has been hired, and adapted by the society to their purposes. These have a select library of 814 volumes, which will be constantly increasing. They have also a convenient Reading-room, which will soon be furnished with a selection of the most valuable periodical publications.

Two addresses have been delivered at the request of the Society, one of which was by Rev. Dr. Beecher at the Masonic Temple before 1200 young men; the other was by G. S. Hillard, Esq. one of its members. The Society have provided for special committees to report from month to month on subjects which concern the morals of young men and the community, and which may be interesting and profitable to its members.—To facilitate the introduction of young men from abroad, they have issued a circular to clergymen, which has been published in the newspapers generally. Owing to the prompt and efficient aid of friends to the project of forming the association, the financial concerns are in good condition.

We cannot but rejoice in the success which has hitherto attended the operations of this society of young men, 'united'—to use the language of the Report—'in hearts and hands, to waft the banners of friendship and benevolence over young men to the ends of the earth!' We trust the public will appreciate the importance of such an association, and that they will in every possible way, favor its laudable objects. Mr. S. H. Whalley, Jr., is President, and William A. Brewer, Corresponding Secretary.—*Ch. Watchman.*

Youth's Department.



"Remember now thy Creator in the days of thy youth."

ARE YOU HAPPY?

A Conversation with a gay Young Lady.

The following Tract, (the eleventh of the Revival Tract Society,) contains the substance of a conversation between a Christian and a young lady whom he met at a milliner's store. She was about sixteen years of age, elegantly dressed, with a gold watch and chain, and a profusion of other jewelry. After an introduction by Mrs. L., the milliner, and some preliminary conversation, the following dialogue took place.

Christian. Miss M., I am desirous of asking you a plain question, if you will not be offended.

Young Lady. Why, sir, I ought not to be offended at a proper question.

Ch. True, Miss; but people sometimes think themselves insulted by the most kind and well meant inquiries.

Y. L. I think I shall not be offended, sir.

Ch. The question I wish to ask you is a very important one, and I desire you to give me a sincere and deliberate answer; and if you are not prepared to answer at once, you can take time to consider of it.

Y. L. What is your question, sir?

Ch. [Looking her full in the face, and with an impressive gesture] I wish to know, Miss M., if you are really and truly happy?

Y. L. [Evidently startled at the inquiry] O sir, what a question!

Ch. Is it not a proper one, Miss M.?

Y. L. I cannot say it is not; and I do not want time to answer it. Indeed, I am far enough from being happy.

Mrs. L. (The Milliner.) Miss M., I am astonished at you! Why, sir, this young lady is an only daughter, and her mother is very rich, and lets her have every thing she pleases. I am now making her an elegant silk hat. If she cannot be happy, I know not who can.

Ch. How is this, Miss? If you have every thing you want, why are you not happy? What is the cause that makes you unhappy?

Y. L. Indeed, sir, I do not know what is the cause, nor what it is that makes me unhappy.

Ch. That is very candid. I supposed you did not know. Almost every body else is unhappy, just as you are: and yet few people understand the cause of their unhappiness.—And the worst of it is, that they are too proud to confess their misery, and too blind to see its true cause, and too self-willed to learn the true way to be happy. They are always trying to conceal their unhappiness, and ascribing it to wrong causes, and seeking true happiness where it can never be found.

Y. L. Indeed, sir, I thought nobody could be so unhappy as myself.

Ch. It is so, however; the multitudes you see flitting through the streets are all unhappy. They go to parties, balls, and the theatre, to kill time, as they call it; but in truth it is to drown reflection. And when they are alone, they often feel so wretched, that they wish themselves dead. And sometimes, you know, they actually put an end to their lives.

V. L. I am sure I am very sorry for them, if they are as unhappy as I am; for I have often wished myself dead.

Ch. Now, Miss M., if it would do you any good, I could tell you the cause of your unhappiness.

V. L. Why, sir, what good would that do, if you do not tell me the *remedy*.

Ch. Well, Miss M., I will tell you this also. But what good would that do, if you do not follow my counsel?

V. L. O sir, you do not know what I might do.

Ch. Well, Miss, I will try to explain it to you, so that if you do not become as happy as any person in this city, it will be your own fault.

V. L. Indeed sir, I feel greatly indebted to your kindness, and I think I am willing to follow any good counsel.

Ch. It is very remarkable that most thinking people have come to the conclusion that there is no such thing as happiness in this world. Having never found it in themselves, and having been disappointed in all their plans for obtaining it, they think it all visionary. Such is the sentiment of most of the romance and novel writers. They represent the lives of their heroes and heroines as made up of continual vicissitudes, alternate rain and sunshine, full of fears and miseries; and this they call a picture of real life. The same is true of our more sober moral writers. From all which it is plain they have never found the secret of true happiness themselves, and therefore have come to the conclusion that no such thing existed.—One of the most celebrated of them, Alexander Pope, has expressed the same in his beautiful *Apostrophe to Happiness*.

"O Happiness! our being's end and aim,
Good, pleasure, ease, content, whate'er thy name,
That something still, which prompts the eternal sigh,
For which we bear to live, or dare to die;
Which still so near us, yet beyond us lies,
O'erlook'd, seen double, by the fool and wise :
Plant of celestial seed ! if dropp'd below,
Say in what mortal soil thou deign'st to grow ?
Ask of the learn'd the way—the learn'd are blind ;
This bids you serve, and that to shun mankind :
Soupe place the bliss in action, some in ease ;
Those call it pleasure, and contentment these ;
Some, suns to beasts, find pleasure end in pain ;
Some, swell'd to god's, confess e'en virtue vain :
Or indolent, to each extreme they fall,
To trust in every thing, or doubt of all."

The reason people fail to get rid of their unhappiness is that they do not trace it to its true cause. It is astonishing how absurdly people reason on this subject.

Those who have but little of this world's goods, think their *poverty* is the cause of their being unhappy; and that if they only had plenty of money, they should be happy; whereas, if they would only open their eyes, they would see that the rich are no happier than themselves. Indeed, their cares are multiplied with their gains, so that, commonly, the more a man has of this world, he is just so much farther from happiness. And if a man could have the whole world, he would be the most wretched being in it.

The sick man thinks sickness a good cause why he is unhappy; and supposes that if he could only recover his health, he should be happy. The man who is deeply in *debt*, groans under his burden, and thinks if he could only pay what he owes, he should be happy enough. Young people think the restraints that they are under make them unhappy, and that if they could be free from the control of their parents, they should be happy. So of all other classes. And what proves them to be under a mistake is, that the removal of any of the difficulties never makes them happier.

V. L. I know very well it is none of these makes me unhappy.

Ch. Well, Miss M., I am now going to tell you the **GREAT SECRET**, which is hidden from the mass of mankind, young and old. It is a great secret, not because

it is so difficult to find out, but because people do not use common sense and common honesty to discern it.

There are only THREE REAL CAUSES of human misery. They are

1. A SENSE OF GUILT.
2. THE FEAR OF DANGER.
3. A DISCONTENTED MIND.

V. L. I do not see how that can be.

Ch. I will try to explain them to you, and show you they alone can make a person unhappy.

The first and principal cause of unhappiness is a *sense of guilt*, or **REMORSE**. God has made mankind superior to the brutes. He has endowed us with *understanding*, to discern between good and evil, right and wrong; has made us *accountable* to him, and taught us to expect a strict reckoning after we die. And to quicken and regulate us, he has given us a *conscience*, which approves or is displeased with whatever we know to be right, and disapproves or is displeased and hurt with every thing that is known to be wrong. Now it is a sad fact, but one which the Bible and universal observation demonstrate to be a fact, that all mankind, without a single exception, as soon as they begin to act at all, begin to act wrong. Just as soon as they know the difference between right and wrong, they do wrong. And then their conscience is wounded, and becomes a swift witness to reprove them, and make them feel that they deserve to be punished for it. But they go on still, committing sin every day, and thus show that at a very early age their hearts are fully bent upon doing as they please, and determined upon gratifying their own inclinations, right or wrong. Soon conscience runs up a long account of sins, and every day's transgression, adds another point to her thousand stings. She thunders in the sinner's ears that he is *wrong*, and thus wrings his heart with **REMORSE**. Here is something which no man or woman can fly from. It is in their own breast; God has placed it there, and they cannot get it out. Men have made themselves rich enough to bribe monarchs and to buy kingdoms; but they could not bribe conscience. There may be some cases, in which, by a long course of sin and hardness of heart, conscience becomes "seared with a hot iron," so that the most of the time it gives but little trouble.—But even then, it will sometimes wake up with terrible power, and torture the guilty wretch till he wish himself dead. And such persons frequently kill themselves, in the vain hope of getting away from the guilty conscience. This is the first and principal cause of unhappiness in every human breast. And the others chiefly owe their power to this one.

It is this *sense of guilt* which produces the second cause of unhappiness, the **FEAR OF DANGER**. Mankind live in almost continual dread of some impending evil; and this makes them unhappy. They cannot half enjoy the comforts they have, through fear of losing them. Those who have money, friends, honor, and influence, are always in fear. But the worst fear of all is the fear of *death*, especially of *sudden death*. "Skin for skin, yea, all that a man hath, will he give for his life." Mankind are commonly more afraid of losing their life, than every thing else. Therefore they live all their life "subject to bondage through fear of death." And what makes people fear so much the loss of all that is good is the consciousness that they deserve to lose it. If they had never done any thing wrong, nor displeased God, they would have no fear. The holy angels are not distressed with the fear of losing the perfect bliss they enjoy. "Fear hath torment;" and this dread of loss, if suffered to enter there, would fill even heaven with wretchedness.

The uneasy state of mind produced by a guilty conscience and fear, keeps persons on the rack, with eager desire for something which will afford them relief. And because they do not find any thing answer this purpose, these *unsatisfied* desires lead to the third principal source of unhappiness, a **DISCONTENTED MIND**.

This world is filled with bustle, by the eager desires of people to escape from remorse and fear. They plunge into folly and amusement, to drown thought, and thus obtain a transient cessation from remorse and fear. They go into company, where the foolish talking and jesting drive away disagreeable thoughts. Men go to taverns, porter-houses, &c., so that they need not think of themselves. Women, young and old, go to parties and balls, and some even to the theater, to get rid of their unhappy feelings. Some try to reason themselves out of their remorse and fear, by sophistry and error, pretending to believe that there is no God to be sinned against, or that he takes but little notice of our conduct, or that men cannot help their actions, or that there is no account to be rendered after death, or that mankind will be saved, and get to heaven without the trouble of a holy life. Atheism, infidelity, fatalism, antinomianism, and universalism, are all expedients to drive remorse and fear from the mind. But all will not answer. In spite of all their mirth, conscience finds occasions to make her voice heard, and makes them feel that they are going on all wrong, and "treasuring up wrath against the day of wrath." All their sophistries and caviling cannot make them so certain their false doctrine is true, that conscience will assent to it. Conscience still makes them feel that they are guilty before God, and that they deserve to be punished for their wickedness. "There is no peace, saith my God, to the wicked." The miserable cavalier is unhappy, amidst all his boasting.

Thus, Miss M., I have told you the *grand secret*, the true cause of human misery. Guilt, fear, and discontent, keep the soul tossing upon these unquiet billows, and render the earth a vale of tears.

"So when a raging fever burns,
We shift from side to side by turns;
And 'tis a poor relief we gain,
To change the place, but keep the pain."

Do you not see, my young friend, that these are the true causes of unhappiness?

Y. L. O, I see very plainly now.—But I never tho't of it before. In fact, I did not know that other people were as unhappy as I was, or had such feelings as I have had. And I have always ascribed my unhappiness to something else. But now I understand it. I have sinned against God. O, how many times have I done what I knew was wrong. How many little things, as I called them, were in fact breaking the laws of God, and displeasing to my Maker. And it was this, I am persuaded, which made me always afraid in a thunder storm, and afraid when I was on the water, and afraid of dying. And then how I have murmured, and fretted, and repined, and indulged a discontented temper, because I was not made happy by what I enjoyed. But now I see, that all the delights which wealth can buy, and all the kindness of my friends, could not make me happy, while I had a guilty conscience, and was afraid to die.

(*To be Concluded.*)

THE GOOD APPRENTICE AND THE TRACT.

AN ANECDOTE.

The facts here stated were introduced at the recent anniversary meeting, of the Baptist General Tract Society, in an address made on that occasion, by the Rev. G. F. Davis :

In the town of South-Reading, Mass. where I labored more than eleven pleasant years, is an extensive manufactory of tin-ware. Among the numerous apprentices was a young man, who had become very unruly, and vicious. On the day of the annual fast in 1825, a daughter of his master, a little girl of 10 or 12 years of age, herself unconverted, put into his hands a tract. He was by no means fond of reading,

yet as the tract was brief, he was induced to read it. It carried conviction to his conscience. In a few days after, he was introduced to me by the pious foreman of the establishment; and I have seldom seen an inquirer, with clearer views of his sinfulness, or in greater agony of mind on account of it. He subsequently obtained peace of mind, and offered himself to the Church of my care as a candidate for baptism. The Church received him; but, according to my usual custom, I called on his master to inquire whether any change had been wrought in his conduct, and whether he had any objection to his baptism. When I had made the customary inquiries, his master, with evident emotion, (though he was not a professor of religion,) replied in substance as follows: Pointing to an iron chain hanging up in the room—"Do you see that chain?" said he. "That chain was forged for W. I was obliged to chain him to the bench by the week together to keep him at work. He was the worst boy I had in the whole establishment. No punishment seemed to have any salutary influence upon him. I could not trust him out of my sight. But now, sir, he is completely changed, he has really become a lamb. He is one of my best apprentices. I would trust him with untold gold. I have no objection to his being baptized. I wish all my boys were prepared to go with him." At the time of his immersion I preached from the words of Paul to Philemon, respecting the runaway Onesimus—"Which afore time was unprofitable, but now profitable to thee and to me," and the text was considered by the master and myself as peculiar applicable to the case.

DR. RICE'S CHILDHOOD.

JOHN HOLT RICE, the second son of Benjamin and Catharine Rice, was born near the small town of New London, in the county of Bedford, on the 28th of November, A. D: 1777. From the first dawn of intellect, he discovered an uncommon capacity for learning, and a still more uncommon disposition to piety. We have even some reason to believe, that like Samuel, he was called in the very morning of life; at so early an hour indeed that he could not distinguish the voice of God from that of his own mother—so soft and so tender was its tone. It was, in truth, the first care of this excellent woman to train up her infant child in the nurture and admonition of the Lord; and you might have seen the weak and sickly boy always at her knee, reading his Bible, or Watts's Psalms, to her listening ear, and catching the first lessons of religion from her tongue. No wonder that he ever retained a most grateful sense of her special service in this respect, and warmly cherished her sacred memory in his filial heart.

As a further evidence of his early piety, we are told that while he was yet a boy, and hardly more than seven or eight years old, he established a little private prayer-meeting with his brothers and sisters, and led the exercises of it himself with great apparent devotion. We are not informed however, at what time exactly he made a public profession of religion; but we understand that it was probably when he was about fifteen or sixteen years of age.

Maxwell's Oration.

The way of every man is declarative of the end of that man.

Cecil.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 9, 1833.

[For the Religious Intelligencer.]

THE SABBATH.

The report of the Select Committee of the British House of Commons on the observance of the Lord's day, which have recently appeared in our periodicals, cannot but have excited a very deep and general interest throughout the Christian community. It certainly must send a thrill of joy through every Christian bosom, to behold the statesmen and jurists of a mighty nation, bringing their open and combined influence to resist the tide of profanity which has so long desecrated the holy Sabbath; and, in the present instance, the rigor and extent of the inquiries, seem to give pledge that the scrutiny is not to terminate till some measures have been adopted more effectually securing the pious observance of the day.

The Christian Sabbath, whether we consider it in a physical or moral view, alike reflects the goodness and benevolence of the Deity. All the divine requirements we are sure conduce to the general good. In every instance we may not be able to trace the adaptation—it may lie beyond the imperfect circle of our knowledge; when the adaptation, however, is discovered, it always strengthens our faith in the general benevolence of God, and leads us to a more humble acquiescence in those measures whose beneficent tendency we may not be able to discover. With respect to the utility of the Sabbath we can be in no doubt: experience and science have borne most ample testimony to its agency in preserving the vigor and elasticity of our physical constitution. Nor is the amount of effective labor diminished by the due observance of the day. From authentic documents it clearly appears, that the human system, under the invigorating influence of a regularly returning Sabbath, is capable of sustaining, in a given time, a vastly greater amount of exertion than could be endured by incessant application. It is idle to inform us, that these physical advantages would have been attained without the positive institution of a day of rest. Man is ever prone to sacrifice permanent interests to present utility. Notwithstanding the high sanction under which the Sabbath now comes to us, the cupidity of many will not allow them to rest during its sacred hours: what, then, would have been the consequences had no day been consecrated, it requires no spirit of prophecy to predict. That both man and beast would have been hurried on under the lash of cruel task-masters, till their energies were prematurely wasted, does not admit of doubt.

The view which I have now taken of the Sabbath, though important in itself, dwindles into comparative insignificance when the mind ceases to dwell on its influence upon the intellectual and moral character of man. If the seventh day, instead of being a day of sacred rest, had been a mere cessation of the ordinary avocations of life—a festival in place of a Sabbath—our physical constitution might have derived from it every advantage that it now does; but upon the mind, upon the heart, how different must have been the influence! Perhaps the subject may be presented more forcibly by reference to a living example. When was it that unhappy France beheld the guillotine reared throughout her beautiful domain, till Paris, yes, gay, thoughtless, and devoted Paris, became one grand shambles of slaughter, and a reservoir of human gore? When Robespierre, that prince of blood, struck from her calendar the Christian Sabbath, closed her churches, banished her clergy, and, high pontiffes and supreme disdot, celebrated his bacchanal orgies at the Temple of the Goddess Reason! Then it was that Paris became the willing witness of that profusion of human blood, that gratuitous immolation of human

life, at which humanity weeps, and cruelty herself stands abashed!

Will it, then, be asked why the French people are incapable of sustaining free institutions?—why it is that their struggles for liberty have been stained with excesses of the most atrocious and bloody character? The answer is obvious;—they have no Sabbath—no pulpit instruction—no religion. In the French metropolis, the stranger finds the Sabbath morning ushered in, not with that order and stillness which is customary to an American or English Sabbath, but with the discordant cries of hawkers beneath his windows! No church-going bell, with its pervading seriousness, summons him to the house of prayer; but commerce, with its thousand voices, is as busy as at other times.

The influence of a religious observance of the Sabbath upon the institutions of a country is direct. A people accustomed every seventh day to follow the reasonings of an able constructed discourse, cannot be deceived by the shallow and sophistical reasonings of any mere political demagogue. Brute force will not be the resort of such a people in the decision of political questions. The calmness of attention, the quietness and sobriety of demeanor, which a Sabbath day's duties make habitual, fit men in an eminent degree for the proper and orderly investigation of the less important questions of political and merely temporal concern. The exercise which is given to the intellectual faculties, in the attention bestowed upon the instructions of the pulpit, aside from the more weighty considerations of spiritual effects upon the heart, is sufficient to commend the Sabbath to the affection and protection of a free people. Upon the Americans, the Sabbath has high and holy claims. In a government like our own, which cannot exist for a moment without a high degree of intellectual and moral cultivation in the mass of the people, it is the palladium of liberty. If that be desecrated, the glorious fabric of our free institutions totters to the ground.

[For the Religious Intelligencer.]

HAPPINESSES.

Mr. Editor—The godlike act communicated to the Board of Missions by the Rev. S. Cornelius, (inserted in the Religious Intelligencer,) cannot fail to awaken in every pious mind the most delightful and grateful emotions.

That three gentlemen of the Baptist, Presbyterian and Methodist denominations should be so deeply interested in the history of Mr. Judson's toils and sufferings and success to which his life has been devoted, as to present that Board with \$200 to be applied to the Burmese Mission, is worthy to be recorded in your and every other periodical.

Happy Brothers in Christ! Permit me to tender you the right hand of fellowship, with grace, mercy and peace, and most cordially to embrace you in the friendship of the gospel. This omens good, the approach of the millennium. In that blessed day *sectarian asperities* shall be wiped away. Then there shall be one *Shepherd! one fold!* Then there shall be one way, and it shall be the way of *Holiness*. Then there shall be no discord among brethren; but all shall be of one mind and one heart, and shall serve the Lord in the beauty of holiness. This earth that now lieth in wickedness shall be as the *pure garden of Eden*.

The above benevolent occurrence leads me to inquire where *happiness* is to be found. Poets have sung much of purling streams—shady groves—salutary gales, and verdant prospects. But mere locality and outward objects never can constitute *happiness*. *Heaven-born happiness* does not depend on *plate or palace*. No. *Pure happiness* dwells with *meekness—charity and love*.

Was he happy who fared sumptuously every day? Could purple robes and fine linens make him happy who

withheld the crumbs from the perishing Lazarus? God forbid. The Saviour was happy in *doing good* to the bodies and souls of men. So are all his humble followers. They are happy who feed the hungry and clothe the naked, and save immortal souls from death. They that weep with those that weep and rejoice with those that rejoice. He that can soothe a *wounded heart*, and bind up a *bruised spirit*, or forgive *repeated injuries* is happy. Wherever a pious prayer is breathed, or a pious act is done, whether it be in the cottage or in the palace, in the family, or the lonely breast of the individual, there is happiness.

Happy is he who from a benevolent spirit visits the widow, and the fatherless. But most happy is he, who is instrumental in saving a soul from death and *hiding a multitude of sins*.

In the full gift of the world, there is more disgust and regret than there is of happiness. The card table, the ball-room, the theater, are far, very far from conferring happiness. Nor is happiness to be found in any description of sensual entertainments. But it may be found wherever vital piety and practical godliness abounds. Pure enjoyment does not consist in gorgeous apparel, or in splendid furniture, or in expensive and magnificent entertainments. What are these compared to the pure joys of a well regulated mind, that is fixed steadily on the glory of God and the endless felicity of an heavenly home? "Perfect peace have they whose mind is stayed on their Creator and Saviour." They feel that they are the stewards of God. That their possessions, limited or ample, are the Lord's, and at his disposal. As stewards to their great master, they are required to render a strict account. They devise liberal things, believing it to be more blessed to give than to receive. According as God hath prospered them, they freely lend their aid to civilize and evangelize the world.

They love the faithful missionary, and it contributes much to their happiness to aid and assist him, in his arduous and perilous labors to the saving of immortal souls.

Fields of missions are continually opening. The call for missionaries is imperative—loud and wide as the world.—Claims upon community were never more pressingly urgent than at the present time. The various, numerous religious Institutions require assistance. Our native brethren of the West and our common brethren of the East, imperatively call, "*Come and help us!*" Millions, millions, unite in their call—they call upon every man, woman and child, to aid in the glorious work of saving souls—and God commands—who dare delay?

B. P. M.

[For the Religious Intelligencer.]

CONVERSATION.

"For thy words thou shalt be justified, and by thy words thou shalt be condemned."

If you are a *christian*, the government of your words will be an object of your earnest care. You will not think it sufficient, to avoid falsehood, profaneness and slander; but all conversation that can pollute the mind, or that tends to excite improper passions or unchristian feelings in others or yourself.

"Let no corrupt communications proceed out of your mouth, neither foolish talking, nor jesting which are not convenient; but that which is good, to the use of edifying."—Plainly sinful is language calculated to irritate those whose natural disposition may be less calm than your own. In such cases, they who provoke, however tranquil themselves, are guilty of more sin, than they who are provoked unto rage.—As he who *coldly tempts another to sin*, is evidently much more wicked than he who fails by that temptation. Religion also enjoins its professors to guard against unprofitable, as well as mischievous conversation; and to render their discourse beneficial and improving. Jesus said, "I say unto

you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." And let it not be forgotten, that the *Christian*, should cherish a habit of frequently discoursing on subjects not only harmless and useful, but *decidedly religious*. "They that feared the Lord spake often one to another, and the Lord hearkened and heard." "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

TEMPERANCE.

Extract from a Letter, dated Columbus, Ohio, Dec. 25th, 1832.

Dear Sir—You are aware our State Legislature is in session.

Amidst many things which occur here, as well as elsewhere; to grieve the Christian and philanthropist, I was pleased to find that our Legislature, in one or two instances, lately have afforded evidence that they are friendly to the temperance cause. On Friday, a bill for incorporating the town of Coshocton was before the lower house, when one gentleman moved to expunge the 3d section of the bill, which contained the usual authority to the town officers to grant licenses to retailers of spirits, &c. alleging that it was improper to invest authority for such purposes. An animated debate ensued, in which the advocates for licenses, among other grounds for opposing the measure, assumed the same right and privilege for the town of Coshocton to regulate its own morals, as had been conceded, in previous cases, to other towns when incorporated.

To this, the mover replied, that the Legislature had no right to authorize the granting of licenses for the specified purpose, and he considered it was high time, as guardians of the public welfare, to take a stand on this subject. He did not legislate with reference to the state of things at Coshocton, which he presumed was not worse than elsewhere, but he would oppose any measure, whencesoever it proceeded, which tended to spread the pernicious influence of intemperance.—Even the speaker, a man of ability, in committee of the whole, took the floor on the negative; but on the final question, the motion to strike out prevailed by a large majority.

The temperance feeling was manifested again today. Mr. Powers, in the house of representatives, offered a resolution, instructing the committee on Finance to inquire into the expediency of granting licenses free of cost, to keepers of public houses in which ardent spirits were not kept. It is not usual, on a reference of mere inquiry, to oppose, nor did any one offer objections to the house, but half a dozen vehement ones on the passage of the resolution attested the presence of feeling which, in this stage of the business, it was probably deemed inexpedient fully to express. When this committee report, I should not be surprised to witness an animated debate, covering the whole ground of the temperance reform, and a decisive vote on the temperance principle.—*Cincinnati Standard*.

GRACE OF GOD.—Whosoever hath an eye to see, let him open it, and he shall well perceive how careful the Lord is for his children; how desirous to see them profit and grow up to a manly stature in Christ; how loath to have them any way misled by the examples of the wicked, or by the enticements of the world and by provocation of the flesh, or by any other means, liable to deceive them, and likely to estrange their hearts from God. God is not at that point with us, that he careth not whether we sink or swim.

MAGNANIMITY.

We noticed, in a late number, that the Missionaries, Messrs. Worcester and Butler, were released from their disgraceful confinement in Georgia. This act of *Jus-
tice*, which ought to have been enforced by the Executive, more than a year ago, the Governor of Georgia seems to flatter himself will be thought an act of *magnani-
mity!* After boasting of the prowess of the State, who, in violation of the most solemn treaties, and directly in the face of the decision of the Supreme Court of the United States, have taken possession of the territory of the unoffending Cherokees, and thereby, rendered the law, under which the Missionaries were condemned and imprisoned, no longer necessary. The Governor in his Proclamation adds—

And whereas, the said Samuel A. Worcester and Elizur Butler, have made known to me, that they have instructed their counsel, William Wirt and John Sargent, Esquires, to prosecute the case which they had thought fit to institute before the Supreme Court of the United States, against the State of Georgia, no further. But have concluded “to leave the question of their continuance in confinement to the magnanimity of the State.”

And moreover, taking into consideration, the earnest solicitude for the release of these individuals, which has been communicated to me, in the most friendly and respectful manner, by many of the most distinguished friends of the State residing in various parts of the Union—among whom are many of those who have sustained the State and her authorities, throughout this unpleasant controversy. And also taking into view, the triumphant ground which the State finally occupies in relation to this subject, in the eyes of the nation, as has been sufficiently attested, through various channels, especially in the recent overwhelming re-election of President Jackson, the known defender of the rights of the State throughout this controversy.—And now believing as I do, that not only the rights of the State have been fully and successfully vindicated and sustained in this matter, but being assured as I am, that the State is free from the menace of any pretended power whatever, to infringe upon her rights or control her will in relation to this subject. And above all other considerations, the magnanimity of Georgia being now appealed to, I therefore, as the organ of the State, feel bound to sustain the generous and liberal character of her people.

Whatever may have been the errors of these individuals—whatever embarrassments and heart-burnings they may have been instrumental in creating—however mischievous they may have been in working evil to the State, to themselves and the still more unfortunate Cherokees—and whatever may have been the spirit which has influenced them to the course they have pursued—and however obstinately they may have adhered to the counsel of their employers, niders, and abettors, yet the present state of things is such that it is enough—that they submit the case “to the magnanimity of the State.” They shall therefore go free.—And know ye, that for and in consideration of all the foregoing circumstances, and many more which might be enumerated, I have thought proper to remit, and do, in virtue of the power vested in me by the Constitution, hereby remit the further execution of the sentence of the Court, against the said Samuel A. Worcester, and Elizur Butler, and order that they be forthwith discharged.

In testimony whereof, &c.

Now this is adding insult to injury. To represent these innocent, injured men, as criminals, and his own act in setting them free, as an act of “magnanimity;”

when the highest tribunal in the world, and the voice of the country, have declared them to be innocent, and the State of Georgia guilty. The whole transaction bespeaks a “magnanimity” that should make a Nero blush.

OLD AND NEW SCHOOL.

We make the following extracts of a letter, to the Editor of the Philadelphian, from the Rev. Mr. Jenks, of Ohio. The writer professes to belong to the New School—but we should think from his knowledge of the subject, that he had been at school a good while.

KINGSTON, Jan. 2d, 1833.

Rev. and Dear Sir,—Since the commencement of the controversy in the Presbytery and Synod of Philadelphia, I have received from time to time several numbers of the Philadelphian, which gave me important information relative to the nature and progress of this unhappy affair. I should do injustice to my feelings, should I neglect to express my gratitude for your kind favors. Residing as I now do in a new part of Delaware County, Ohio, and in a very retired situation, I should obtain little information relative to the deeply affecting controversy which has been raging in the oldest, and hitherto most influential section of the Presbyterian Church, but for your kind attentions. I have admired the manly, consistent, and independent course you have thus far pursued, and the conciliating spirit you have throughout manifested, in common with those who hold and act with you, although often assailed with bitter vituperation. You have espoused the cause of truth and righteousness; you have taken a decided stand on the side of Christ, in becoming the advocate of revivals, and consistent revival men, and revival measures; and the Great Head of the Church, and Shepherd of the sheep, will sustain you. The Presbyterian Church will sustain you in the course you are pursuing. She is shaking off the slumber and apathy of half a century, and her piety and ample resources are daily recruiting the strength of the sacramental host of the Prince of Life, and King of Kings. Those who oppose the blessed work in which you have enlisted, and cry out, “delusion, heresy, and newlightism;—the church is in danger; her orthodoxy is assailed; and her standards are trampled under foot,” ought to recollect this is an age of unparalleled effort—that the latter day glory, according to prophecy, is at the door—that light is increasing, and will go on and increase, though they shut their eyes against it; and that it is emphatically the age of revivals. Will God suffer the work of evangelizing, and converting and saving a world that lieth in wickedness, to be arrested and circumscribed within the contracted limits it has heretofore occupied? Shall six hundred millions of heathen, age after age, die in all the darkness of pagan idolatry, and never be turned from their idols by the ministry of the New Testament? Shall at least a hundred millions of this world’s population, nominally Christian, perish in sin and go down to death, and great and universal efforts not be made by the churches of the living God to arrest them in their downward course, and save these myriads of souls? God will not suffer this. He has promised His Son the heathen for his inheritance, and the uttermost part of the earth for his possession. And his covenant will be fulfilled. And this will be accomplished by his church,—his true believing seed; and not by the ministry of angels, nor by a series of miracles. I repeat it, the work of revival, through the instrumentality of the Church, and the means God has given her, and directs her to use, will go on, and revivals will multiply, until the earth shall be filled with the knowledge of the Lord, and become vocal with his praise. And who is he that dares to say to the Church, and to those of her ministers who feel the importance of this work, and are laboring night and day

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with tears to do their Lord's will,—“stop—you are too fast—you are endangering the safety of the church—you are departing from her former order,—you must not hold protracted meetings; disorder may grow out of them; it is not safe to produce excitement on the subject of religion;—you are becoming enthusiastic—you are, by your new measures running into Newlightism—you are doing too much; and your revivals will destroy all our good order, if not the church itself?” Who, I repeat it, is he that dares in this age of the right hand of the Most High to say this? O tell it not in Gath; publish it not in the streets of Ashkelon, lest the uncircumcised rejoice! I would not publish it, and it should not be told, were it not already in the mouth of every citizen of our country; that some ministers of the Presbyterian Church, of high standing, and possessing much influence, have been, and are now, saying and doing much more, prejudicial to the work of revivals, than I have stated. But can they stay this work? They may partially, but not generally. Revivals are still in progress, but not to that extent they were a year ago. God will overrule this opposition. In the end it shall work for good; and be a means in his hand of building up his kingdom. Let not opposers glory in this; for it will be a source of much repentance and sorrow to them, if they are true Christians, and as many as are not, will, in the end, be overwhelmed with shame. The wheels of God's Providence will roll over them, and crush them in the dust before his throne. They will see and feel that they have been fighting against him, and sink low at his footstool.

This opposition, it must be confessed, has already produced great evil. It has made sad many a warm hearted Christian; it has caused many a faithful and laborious minister to weep between the porch and the altar; it has covered many parts of our Zion with a cloud—it has stayed the flowing of the water of life in many places—it has silenced the voice of rejoicing and salvation, in numerous instances, and filled the Church with noise and strife—it has emboldened transgressors—it has greatly increased the opposition of the wicked, for it has been to them a powerful auxiliary—it has caused Universalists and other errorists to rejoice—it has confirmed infidels and skeptics—and it has made fiends rejoice, and angels weep. “O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!”

Of a kindred nature and tendency, has been the controversy in the Presbyterian Church, about New School men and measures. Here I shall again freely express my views of the tendency of this controversy, and the ground upon which it originated; for I profess to belong to no school except that of Christ, nor do I ever wish to belong to any other.

I am a Presbyterian however, from choice, and from a conviction that our Confession of Faith contains a summary of the truth taught in the Holy Scriptures. As a whole I prefer it to every other. I was licensed by a regular Presbytery, and afterwards ordained by it a minister of the Gospel, and of the Presbyterian Church. I will add, I love the Church, I love her standards, and I love her ministry. I feel, therefore, that I have a claim to be believed, when I say I am a Presbyterian from principle as well as theory.

But after examining the grounds of this controversy, I confess, I cannot perceive that difference in belief which is asserted. I can see shades of difference, but they are slight, and ought not to be made the ground of bitter contention. I do not see that my Old School brethren have those just grounds of complaint and alarm which they alledge; and still less do I believe that the shades of difference between them and our New School brethren (as they are called) are at all the primary cause of this unhallowed contention. That the same shades of difference existed to a great extent

in the Presbyterian church, twenty-five years ago, I certainly know. But then I heard very little said about it. There was then no general note of alarm sounded through the Church. It was not then proclaimed from the Atlantic to the Rocky Mountains, that those who hold what are now demoninated New School doctrines, were dangerous men—men who had perjured themselves in their ordination vows,—who were obtruding themselves into the church with a design to rule, and ruin it; that they were wolves in sheep's clothing, and heretics. They were received, and loved, and respected, in general, as dear brethren.

But at that period, I well remember, there were but few revivals—and they were not only limited in their respective circles, but far between. I have attended within that period, Synodical meetings, when but two or three revivals were reported, and in one instance, when not one solitary revival was known to have existed within the bounds of a judicatory, embracing in its limits a territory, equal, or nearly so, to the whole State of Ohio. I also recollect, that the reports exhibited an alarming apathy of Christians, and lamented their want of active piety, and their conformity to the world. I as well remember, there was no heresy charged upon any one at that meeting, and there were no heresy-hunters then known to be among us.

The times are wonderfully changed. Within four or five years past the church has been revived, and extensively quickened to newness of obedience. Hundreds of her ministers, and tens of thousands of her people, who had long prayed that God would send prosperity, and revive his work, simultaneously arose, girded on the armor of truth and righteousness, and began in humble reliance on the great Captain of salvation, to war a good warfare. And the Spirit was poured from on high. Pentecostal seasons followed. Sinners were pricked in the heart, and cried out in all parts of our Zion, “men and brethren, what shall we do?” Tens of thousands were born again, and added to the church, of such as we trust shall be saved.

Early in the commencement of this work, dark sayings began to be circulated, and fears began to be expressed, that the men and the measures pursued by those who were most instrumental, in the hand of God, in promoting revivals, were endangering the peace and purity of the church. The cry of *New School heresy* was raised, and prolonged, and measures were adopted and pursued, to sound the note of alarm in every section of the Presbyterian community. From that period to this hour, the cry of alarm has been kept up. It has circulated into every congregation under the Assembly's jurisdiction; it has thrown whole congregations (before united and happy) into bitter contention; it has separated many friends, and it has arrested, to a great extent, the progress of revivals. But why was this cry of heresy raised at this late hour? To me it is clear, that hostility to revivals and to the honored instruments of promoting them had some influence. It was no doubt foreseen that if these men were let alone, they would acquire extensive influence in the church, while that of their opposers would be, in a great measure, lost. Some had no heart to engage in revival measures: of course revivals must be put down.

This is a wonderful age, and wonderful discoveries have recently been made in our country in politics, and religion. South Carolina has discovered that she can constitutionally violate the Constitution she has sworn to support, and the Synod of Philadelphia has also made the discovery, that they can constitutionally violate the Constitution of the Presbyterian Church, nullify its decisions, and lawfully break their ordination vows. So it seems what would be rebellion and perjury in a New School man, is loyalty, and good faith in the Old. New School men must be subject to the decisions of the General Assembly, but Old School men may nullify its acts, and do what is right in their

own eyes. I confess I cannot discover from what source they received this privilege. Sure I am it was not in the pledge to be "subject to their brethren in the Lord," which they gave when they received ordination. Perhaps they may have discovered that it would be sin in a New School man to violate this vow, while Old School men bear rule: but when New School men have the ascendancy, they are such heretics, that no faith is to be kept with them. Has this papistical rule been adopted? Whether it has or not, I shall use every constitutional means to abrogate the doctrines as developed in the Synod of Philadelphia.

In my view, this ancient and venerable body has disgraced itself by its late proceedings; and compromised all its dignity to secure a party ascendancy. The worst party chicanery goes not one iota beyond their proceedings. Their measures are violent, and palpably unjust, impolitic, and unconstitutional. Their violence must, and certainly will defeat their own object. It will open the eyes of thousands, and ere long react upon themselves. It is a high handed act of tyranny and rebellion; and it must be put down, or our church will be torn into shreds and scattered to the winds. I am a Presbyterian, and will, as long as I have a standing in the church, do all I can to uphold its constitution and government. Mild measures have failed, and the rod must now be used, or the child will be spoiled.

Yours, affectionately, &c.
AHAB JINKS.

RELIGIOUS SOCIAL MEETINGS.

It was once said, by a venerable disciple, that "the life and prosperity of a church may be essentially invigorated and enhanced by the cultivation of social, religious meetings among the neighbors." We are strongly inclined to this opinion. Meetings for prayer and exhortation are useful and scriptural; they serve to awaken the dormant energies of the members—to inspire and conform union one with another—to open the door for the improvement of the gifts and graces; and thus to bring every one into the field of spiritual labor. Those who are inclined to keep back, who, perhaps, are somewhat embarrassed, because of their limited means for intellectual improvement, with much freedom often come forward, and speak of the great things of God at these little meetings.

And we would ask, what is more encouraging and grateful to pious feelings, than a rehearsal of the operations of the good Spirit on the minds of others? It is to recount the way in which we have been led. It is to speak of God's glory, and talk of his power—to make known to the sons of men his mighty acts, and the glorious majesty of his mighty kingdom. Ps. cxlv. 11, 12.

We can remember with what delight and thrilling emotion we listened to the history of the toils, sufferings, and successes, which checkered the way of the soldier. And why thus entertained and interested? Because it was the story of *experience*—of what had been *seen* and *felt* by the narrator. This is a prominent reason why the Christian enters so deeply and vitally into the experience of his companion. The spiritual soldier tells of what he has seen, what he has felt, and what he knows. How often such accounts serve to revive the drooping hopes of others, dispel the gloomy clouds which had obscured the heavenly horizon, and have led the tempest-tossed, despairing son of Zion to exclaim, "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him for the help of his countenance."

Such meetings should have *order*; but should not be so *strict* as absolutely to require more attention and care to observe its rules, than are demanded to discharge its devotions. Such *laws of order* hamper the feelings, distract the worshippers, and seldom fail to impart a chill to the whole service. On such occasions, the mind should be free, easy, and disengaged. The plain *talking out* of the desires of the soul is the best way. *Studied phraseology and borrowed sentiment*, put forth in the way they usually are, seldom have any other than an unhappy effect. There is a material difference between learning and merely collecting facts, and using, without understanding them. To select and read a chapter of divine truth with prayerful attention, with a view to offer remarks from it at a conference meeting, is very proper, and is what every one, calculating to take a part, should do.

A clergyman once attended a conference meeting, as it was called, where it was a custom for such as engaged in the worship audibly, to advance to a certain place, and go through a certain form of service. After three or four prayers had been made, attended with singing, quite a length of time elapsed, and yet no one seemed ready to go forward. Silence reigned. Until far back from the desk, a voice, clear, sweet, and harmonious, broke forth and sung :

"The Lord into his garden came," &c.

Having gone through with two or three verses of that interesting hymn, the singer paused; and rising from his seat, standing in the spot where he rose, he uttered, as nigh as can be recollect, the following language :

"Yes, yes; it is so; the Lord into the garden came. He has come into my soul. First to kill me, and I have been slain. The commandment came, sin revived and I died. O! what torments I then felt. He came; he found the ground overgrown with briars, thorns and every evil thing, for an enemy had long occupied it. But, (clasping his hands, and raising his eyes devoutly and reverently towards heaven,) Oh! blessed be his holy name, he came again. He turned and overturned, until I felt a new spirit within me, the language of which was: 'Whom have I in heaven but THEE? and there is none upon earth that I desire besides.' 'What is thy beloved more than another beloved? he is the chiefest among ten thousands, and altogether lovely;' and this beloved one was Christ the Saviour of sinners."

Until this moment, the speaker had not cast his eyes on the people around him. But now he looked deliberately on all, and said, "I am a stranger here; none of you know me. I am a stranger upon the earth, a sojourner, as our fathers were. But I have a home: it is my heavenly Father's kingdom. And now, sinner, if you ever enter there, you must be born again—you must have repentance towards God, and faith in the Lord Jesus Christ; and except you repent you must all perish."

"Christian, when you enter heaven, you will say, I came up hither by the strong arm of sovereign grace, for 'by grace are ye saved.'" He sat down. A dead silence again prevailed. But truth uttered in such an imposing, yet perfectly artless manner, could not fall powerless on all. Soon, a low, suppressed sob was heard. It grew louder and more intense; and evidently great efforts were made to resist the emotion. But at last a young man, who had *felt*, as well as

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heard, the words of the stranger, said to him, (for he was sitting by his side,) with an emphasis which cannot be forgotten, "Tell me, O! do tell me, what must I do to be saved?" This was like electricity to all present. The saint was aroused; the sinner trembled. He was told what to do. Special, not formal prayer, was then offered to God on his behalf, and he ultimately found peace in believing.

This meeting was the beginning of one of those happy, blessed seasons, when the Lord appeared in his glory, and built up his Zion.—*The World.*

Effects of the Gospel.—I knew a church in Massachusetts, eight or ten years ago, that had dismissed their minister, through supposed inability to support him. A year after his dismissal, the meeting-house in which he had preached, was torn down by night and consigned to the 'tomb of the Capulets.' And for three years after this, sabbath worship, when maintained at all, was held in private dwellings. But dissension prevailed—the community was in constant strife—no two men thought alike, nor spoke alike, nor acted alike, except on one point—all agreed that they were ruined people; and what rendered the case more alarming was, that neighboring parishes thought so too. But an agent of the Missionary Society visited them—went from house to house—preached to them on the sabbath in 'an upper chamber'—told them in the evening that the Missionary Society would aid them with \$50 a year for five years, if they would build a meeting-house, and settle a minister—exhorting them also to forget the past; and open their eyes on brighter prospects. They heard. They resolved: They acted. In a few months the meeting-house was finished—soon a minister was settled—repeated revivals have been enjoyed, and for several years they have lived in love, supported their pastor without aid, and learned that their is a giving which tendeth to increase of all that is lovely, and excellent and of good report in society.—*Rev. Mr. Storr.*

INSTALLATION.—On the 23d inst. Rev. Asa King was installed over the Congregational Church in Westminster, Canterbury. Introductory prayer by Rev. Mr. Atwood of Mansfield. Sermon by Rev. Mr. Dow of Thompson, from 1 Cor. 1: 20. Installing prayer by Rev. Mr. Nelson of Newent.—Charge by Rev. Mr. Everest of Norwich. Right-hand of fellowship by Rev. Mr. Fisher of Scotland. Concluding prayer by Rev. Mr. Sprague of Hampton.

A recent revival of religion in this place, the harmony of the Church and Society, with the appropriate services of the occasion, rendered it one of more than common interest to a solemn and crowded auditory.

Rev. William H. Beecher of Newport, R. I. has received an unanimous invitation to take the pastoral charge of the South Congregational church and society in Middletown.

RESIGNATION.—A good woman, who was sick, being asked whether she would prefer to live, or die, answered, "As God pleaseth." "But," said one that stood by, "if God should refer it to you, which would you choose?" "Truly," said she, "if God should refer it to me, I would even refer it to him again."

Temperance Reform.

TEMPERANCE PRIZE QUESTION.

With the laudable design of promoting the temperance reformation, which has been so successfully commenced in the United States, the Pennsylvania State Temperance Society, has united with several benevolent individuals, for the purpose of raising a sum, as a premium, to be awarded to the author of the best dissertation, embracing the following questions, viz.

1. What is the history of the origin of ardent spirit, and of its introduction into medical practice?
2. What are its effects upon the animal economy?

3. Is there any condition of the system, in health or disease, in which its use is indispensable, and for which there is not an adequate substitute?

It is desirable that the premium should be at least \$500, and efforts will be made to raise it to \$1,000. At present, however, we are authorized to pledge a premium of but \$300, which will be awarded in money, a gold medal, or in plate with a suitable inscription, at the option of the successful writer.

Dissertations must be transmitted, post paid, to the Rev. W. W. Niles, New York City, on or before the 1st of January, 1834. The dissertation should have upon its title page, a device, or motto, corresponding with one, upon an accompanying sealed letter, containing the author's name, title and residence.

The seal of the letter accompanying the successful dissertation, only, will be broken, while all others, with their dissertations, will remain at the disposal of the authors.

The Board of Adjudicators consists of—

John C. Warren, M. D., Professor of Anatomy and Surgery, Harvard University, Boston.

Thomas Sewall, M. D., Professor of Anatomy and Physiology, Columbia College, Washington, D. C.

Roberts Vaux, Esq., President of the Pennsylvania State Temp. Soc. Philadelphia.

Parker Cleaveland, M. D., Prof. of Chemistry and Materia Medica, Bowdoin College, Maine.

Vanbrugh Livingston, Westchester Co., N. Y.

Benjamin Silliman, M. D. Prof. of Chemistry, Yale College, New Haven, Con.

Francis Wayland, D. D., Pres. of Brown University, Providence, Rhode Island.

William Goodell, Senior Editor of the "Genius of Temperance," New York City.

Rev. W. W. Niles, Secretary of the Board.

If Editors of papers, and other periodicals, in the United States, will confer a favor by publishing this notice.

* *More true news of our own Manufacture.*—The son of a certain inn keeper in —— is fast becoming a slave of rum. He thinks it cannot be very bad to do what his father helps his friends to do.

In the town of ——, the son of a rum-selling merchant is evidently going the same way and on the same principles.

A YOUNG gentleman who is ashamed to drink rum, brandy, &c. is in some danger from the use of wine. He appears not to be aware of his danger; but some of his friends see it very plainly.

A MAN wished to stop the Journal of Temperance a while ago, because he was temperate enough already. Some of his neighbors, he said, need but would not read, if they had it. For himself, he said that sometimes a little was good for him, and he never drank more than he needed. He was holden on our subscription for a year; but we let him off.

(Vt.) *Jour. of Temp.*

First Congregational Church in Hartford.—The following preamble and resolution, being similar to those passed by the General Association of Connecticut in June, 1831, were on the 21st inst. adopted by the First Congregational Church in this City by an unanimous vote.

'Whereas the use of ardent spirits for persons in health, is not only needless, but hurtful, as it tends to form intemperate appetites and habits, and while it is continued the evils of intemperance can never be done away; as it causes a great portion of the pauperism, crimes, and wretchedness of the community; increases the number, frequency, and violence of diseases, deprives many of reason and tends to produce in the children of those who use it, a predisposition to intemperance, insanity, and various diseases, and to cause a universal deterioration of both body and mind; as it tends to prevent the efficacy of the gospel, and all the means which God has provided for the moral and spiritual illumination and purification of men, and thus to ruin them for both worlds. Therefore,

Resolved, That in our opinion the habitual use of ardent spirits as a drink, and the traffic in it, as an article of luxury or diet, are inconsistent with the spirit and requirements of the Christian religion, and ought to be abandoned throughout the Christian world. And we would express our deep regret, that after all the light which in course of Divine Providence, has been thrown on this subject by Physicians, Jurists, Philanthropists, and Christians, any member of a Christian Church, should be found engaged in the sale or use of this destructive article.

At the same meeting a Committee was appointed to invite every member of this church, not belonging to the Temperance Society, to join it. We cannot doubt that the effect of these measures will be good. It may be set down as very improbable, we may safely say, certain, that no one who habitually uses, or who trafficks in ardent spirits, will hereafter be admitted to this church.—*Con. Obs.*

Revivals.

[From the Southern Religious Telegraph.]

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF WINCHESTER (VA.) PRESBYTERY, 1832.

Seldom, if ever, has the Presbytery of Winchester, had occasion for more unfeigned and abundant gratitude to God, in reviewing what he hath wrought, than is offered by the events of the last year. The past summer particularly has witnessed in many portions of the Presbytery, the great power of God. Nearly all the congregations in our bounds having the regular preaching of the gospel, have been, in a greater or less degree revived. In some the power and presence of God, have been strikingly manifested. Scenes have been witnessed in some of our churches, such as they had never seen before. Large additions have been made in congregations, where, in former years, the increase scarcely kept pace with death and removals. In some counties, especially Hardy, Hampshire, and Berkeley, the spirit of inquiry seems to extend over a large portion of the community; and the Spirit of God, seems to be striving with multitudes; producing conviction and conversion, with rapidity, and power, hitherto unknown among us. In the congregation under the care of Mr. Foote, 100 have been received on the

profession of their repentance toward God and faith in Christ, within the last three months. In the congregation under the care of Mr. Brown, 120 have been admitted to the communion of the church since the first of April: and in the congregations of these brethren there is still a large number in a state of anxiety about the salvation of their souls. In Winchester, including the congregation of Opequon, about 60 have been received into the church since the first of July. To Union church, of Hardy, upwards of 40 have been added within the last six months; and in Blooming Mills, a vacant congregation, dependent entirely on occasional supplies, about 40 have been received since the first of March. In other congregations the presence of God has been felt; and additions have been made in a proportion far above that of former years; although the exact numbers are not known to the Presbytery. In Martinsburg, Shepherdstown, and Charlesstown, and Woodstock, the Spirit of the Lord has been evidently accompanying the means of grace, and the hopes of the ministry, and the hearts of God's people have been revived.

From the congregations east of the Blue Ridge, we have received no definite information, but have reason to believe that God has been with them, and many are there turning to the Lord, and are added to the church of such as shall be saved.

It appears from all the reports that we have received that this is an "acceptable year of the Lord," as well as "the day of vengeance of our God." The angel of the covenant surrounded with the bow of promise, precedes the angel of death shaking pestilence from his wings. The general sentiment among ministers and people is that the Spirit of the Lord is about to wake men of all classes, and in all places among us to the consideration of eternal things. Thus far the signs are encouraging. Prayer is successful—preaching is attended with unwonted power—the church is arousing, and sinners are inquiring. We cannot but indulge the hope that Christians among us, are with one consent, coming up "to the help of the Lord against the mighty." And we know that when the church, in humble trust in God's promises, goes forward in the discharge of duty, conversions will be abundantly increased.

Many interesting facts might be mentioned in connexion with the out-pouring of God's Spirit which we have enjoyed. Many special answers to prayer—many cases of remarkable conversion—and many facts calculated to inspire confidence in God, and courage in the work of the ministry. We are permitted to state that a number of young men, who were made the subjects of special prayer, and for whom some friends spent the whole night in wrestling supplications, were all hopefully converted within a few days after. We are permitted to record the fact that a husband was brought under conviction and hopefully converted to God through the instrumentality of the prayers of an affectionate wife. We have instances of heads of families, who, after years of anxiety and hesitation, were brought to enjoy the peace of the gospel, by the honest prosecution of the duty of family religion. These and other facts might be mentioned, indicating the presence and power of the wonder working Jehovah.

We have the pleasure to state that the various benevolent operations have been faithfully prosecuted.—The cause of education has received a fresh impulse from the fact that seven young men, the fruit of recent revivals, are now seeking the ministry under our care, while many more are deeply and prayerfully agitating the question of duty. The temperance cause rides on triumphantly. Few if any of the members of the church will now submit to the degrading traffic in ardent spirits, much less to its manufacture. Tract Societies, Sabbath School and Missionary Societies flourish, and are increasingly useful. All these auxiliary measures are faithfully used and abundantly blessed;

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We have reason to trust in God, and go forward.—When we compare the state of things in our Presbytery now, with what it was a few years ago, we are constrained with fervent adoring gratitude to say, while we rejoice, and believe that angels rejoice over the change, "This is the Lord's doing, and marvelous in our eyes." And while we look around us, we rejoice in being able to say, "The little cloud increases still." All is expectation. The world seems waiting to see something more than they have yet seen. And the voice of a king being in our camp, "in the name of the Lord we set up our banners." And because "the night is far spent and the day is at hand," and "it is the last time," we expect to see more signal displays of the power of God in carrying on his work than we have yet witnessed.

Signed by order of the Presbytery,
J. M. BROWN, S. C.

Romney, Sept. 9, 1832.

JAY, ESSEX CO. N. Y.

Rev. Joel Fisk writes to the Editors of the Vt. Chronicle, dated Essex, Jan. 2d, 1832.

A few weeks since I attended a protracted meeting in the town of Jay.

Jay is a large township, lying upon the east branch of the river Au Sable, about twenty miles in a southeast direction from Keeseeville. The face of the country in that region is beautifully diversified with hill and dale, winding stream and waterfall, woodland and open field; and in some parts the appearance is most grand and even terrific. There is no regular chain of mountains, but a multitude of towering peaks, which seem to be scattered in wild profusion around you. In the valleys dwell an interesting, intelligent portion of the human family.

When I came among them, and saw the engagedness of many in the cause of Christ, I could not help fancying myself among the pious Waldenses in their own valleys of Piedmont.

The protracted meeting commenced on Thursday evening. On Friday, the great object of those who conducted the meeting was, to have the "way of the Lord" prepared in the church. It was done. For when I saw the whole church, near the close of the day, upon their knees in the aisles of the Meeting-house, confessing their sins, and mingling their tears together, I felt that God was there indeed. And I was confident that they had come to the full determination to do their duty. And they did it—and the Lord blessed them.

As they left the house of God, they scattered among their neighbors, warned them to flee from the wrath to come, and entreated them to come the next day to the sanctuary of the Lord.

Two brethren went directly to the house of a professed Deist. They talked to him affectionately about the way of salvation through Jesus Christ, and requested the privilege of praying with his family. He did not forbid them. They prayed. They spent the night with him, —prayed again in the morning, and invited him to go with them to the meeting. He answered, "No." They left him. He soon became uneasy, could not stay at home, and before the hour of preaching, was seen in the congregation. The text that morning was—"It is a fearful thing to fall into the hands of the living God." The Deist trembled—his infidelity vanished, and within two days from that time, he and his wife were found among those who had come to the determination to serve God forever; and they appeared to exercise a saving faith in the atoning blood of the Lord Jesus Christ.

From Saturday morning till Monday night (excepting the hours of food and sleep) the Meeting-house was constantly full. Some came from among the mountains, a distance of 15 or 20 miles, and by coming found Christ for the first time precious to their souls.

We closed by a prayer meeting at day light on Tuesday morning. It was a solemn season. There was the old professor, waked up to new engagendness in the cause of his divine Lord;—and there was the young convert, rejoicing with a hope full of immortality;—and there too was the inquiring sinner, still refusing to submit his heart to the Lord Jesus. So while we rejoiced over numbers hopefully converted unto God, we trembled for many who were still lingering.

One measure adopted at the meeting, which God seemed to bless, and which was new to us all, was the following.—As the congregation came together on the afternoon of Sabbath and Monday, those who desired to be subjects of special prayer, took seats directly in front of the desk, as they had been requested at the close of the morning service.

This was done without making the least confusion in the congregation. And when they had filled six or eight pews, the sight was truly affecting. And when the preacher entered the sacred desk, his heart was moved within him. And while proclaiming the glad tidings of salvation, the sight of company of sinners before him, who he knew were seeking the salvation of their souls, gave new power and pathos to every word that he uttered. And there was an object full before their eyes, which called forth the most fervent prayers of God's people. There sat in the company of the anxious, the children of believing parents, and the parents of believing children;—and there, too, was the husband of the praying wife, and the wife of the praying husband. And there were the powerful operations of the Holy Spirit, through whose influence sinners were humbled under the preaching of the Gospel, and brought to a saving knowledge of the Lord Jesus Christ. Never have I seen any measure adopted at a protracted meeting, which appeared less objectionable or more beneficial.

A young man entering into life without the support and guidance of religion, is like a vessel with its sails spread open to every breeze, committing itself to the ocean without chart, rudder or pilot; tossed to and fro in the darkness of midnight; conflicting with violent storms, and ready every moment to be dashed on the rocks, or swallowed up in the abyss.

[Dr. De Will.

BEAUTIFUL ALLEGORY.

I was a stricken deer, that left the herd
Long since. With many an arrow, deep infix'd,
My panting side was charg'd, when I withdrew
To seek a tranquil death in distant shades.
There was I found by One, who had himself
Been hurt by th' archers. In his side he bore,
And in his hands and feet, the cruel scars.
With gentle force soliciting the darts,
He drew them forth, and healed, and bade me live.

COWPER.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 20th ult. a child of Mr. George M. Brown, aged 8 months.

In this city, on the 25th ult. Mrs. Caroline Hayden, wife of Mr. John C. Hayden, aged 22 years.

In this city on the 26th, a child of Mr. Nathaniel Downs, aged 2 years and 6 months.

In Cheshire on the 19th ult. Emma Upson, aged 20. She was beloved and esteemed by a large circle of christian friends and connexions.

In Northford, on the 4th ult. Mr. Asa Foot, aged 59.

In Northford, Jan. 22d, Mr. Edward Harrison, aged 86. Mr.

H. was a Soldier of the Revolution.

At Pomfret, (Ct.) Gen. Lemuel Grosvenor, aged 80; he was Post Master at that place nearly 40 years.

Poetry.

[From the Sailor's Magazine.]
THANKSGIVING DAY AT SEA.

BY A SHIP-MASTER.

The fire burns brightly in my father's hall,
And the family circle draw round at his call;
His table is loaded with luxury's store,
His wine cup and flagon are both running o'er.

My table's a cotton bale, wine I have none
My heat I derive from the rays of the sun;
On salt beef and biscuit my hunger I stay,
For I'm on the wide ocean on "thanksgiving day."

The young and the gay, they have met in the hall,
And manhood and beauty both vie at the ball;
They merrily dance at the brisk viol's sound,
While the bright smile of beauty is beaming around.

No music have I but the north western gale,
Nor dance, save the dance of the waves as I sail;
From the smiles of the fair, I am far, far away,
On the broad bosom'd ocean on thanksgiving day.

The priest in the temple has opened the book,
And offers thanksgiving and prayer for his flock;
And loud anthems ascend, and the sweet songs of praise,
As the full choir their voices in harmony raise.

But I have a temple more splendid by far,
Its ceiling bespangled with many a star,
With its azure gilt walls and its sea-green floor,
Meet place for a creature his God to adore;
For the voice of his children is heard while they pray,
In the midst of the ocean on "thanksgiving day."

CONSISTENCY.—A devoted minister had an impenitent daughter, whose hand was solicited by one of the first young men in the place. His talents, piety, property, and other circumstances, rendered it, in the eyes of the world, an eligible match; but the man of God said, 'I cannot conscientiously permit a member of my church to marry my unconverted daughter; and he would not yield his consent.'

It was said of one who preached very well, and lived very ill, "that when he was out of the pulpit, it was a pity he should ever go into it; and when he was in the pulpit, it was a pity he should ever come out of it." But the faithful minister lives upon sermons. And yet, I deny not, but dissolute men, like unskillful horsemen, which open a gate on the wrong side, may, by the virtue of their office, open heaven for others, and shut themselves out.—Fuller.

He that loves his brother, better knows his love wherewith he loves, than his brother whom he loves.

If any sin is fashionable, Christians should be out of fashion.

A Christian is like the firment, and it is the darkness of affliction that makes his graces to shine out. He is like those herbs and plants that best effuse their odors when bruised.

Jay.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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Peevishness, when not the effect of anguish and disease, is the offspring of idleness or pride; of idleness, anxious for trifles, or pride, unwilling to endure the least obstruction of her wishes. It is thence of a narrow mind. He that resigns his peace to little casualties, and suffers the course of his life to be interrupted by fortuitous inadvertencies or offences, delivers up himself to the direction of the wind, and loses all the constancy and equanimity, which constitute the chief praise of a wise man.

BAPTISM consists in washing or sprinkling the body with water, in the name of the Father, the Son, and the Holy Ghost, and the outward form is a sign of an inward and spiritual grace. It is a memorial of that purity of mind and manners, which, as christians we are bound to preserve. And as water, the emblem of purity, is in daily constant use, it may bring to our mind every hour we live, the obligation of our baptism, and teach us to keep our souls and bodies untainted with any moral impurity.

Dueling.—The last Legislature repealed the law of this State against Dueling. No oath is required either by the principal or second, on taking an office, that they have never been in any way concerned in these affairs of honor, and those who have been, are discharged from all the disabilities thereby incurred. Hereafter, fighting a duel shall be a high misdemeanor, punished on conviction, by confinement for not less than four, nor more than eight years in the Penitentiary.—*Georgia Courier*.

SABBATH SCHOOL ANECDOTE.—A correspondent in the western part of Pennsylvania mentions an instance of a very young scholar who used to repeat her Sunday school lesson to her mother, who was irreligious and unable to read. The mother, upon lately making a public profession of Christianity, referred her first impressions to the truth thus communicated.

S. S. Journal.

Mrs. Chapone was asked the reason why she always came so early to church. 'Because,' said she, 'it is a part of my religion never to disturb the religion of others.'

I had rather confess my ignorance than falsely profess knowledge. It is no shame not to know all things, but it is a just shame to overreach in any thing.

Bishop Hall.

The subscriber gratefully acknowledges the receipt of the remaining subscriptions from North Haven, to aid in erecting a house of public worship in Carrollton, Greene Co. Illinois, amounting to \$25 07, in cash. Also \$3 in cash: and jewelry valued at \$3 from the church in Humphreysville by Rev. Chas. Thompson.

H. HERRICK,
of the Presbytery of Illinois.

New-Haven, Feb. 2, 1832.